Mahomedanism and were declining since then. It was with a view to encourage these arts in its declining stage that Lord Curzon constituted the Archæological Department in British India, and following it, a department was opened in this State also. It was true that the Archæological Department was doing something for the revival of these extinct arts. It was with a view to provide an opportunity for the exhibition of these arts that *utsavams* were regularly conducted in Hindu temples. But unfortunately the exhibition of the arts was not receiving as much attention as it deserved on these occasions. Matters had not improved much even after the assumption of the administration of the Devaswoms by the Government. With the formation of the Devaswom Department into a separate department, the fate of these anicient arts had become worse as the expenditure on account of these was being reduced bit by bit, and consequently they were becoming completely extinct one after an other.

The member therefore requested that in order to keep up the prestige and traditions of the State, a committee, with a non-official majority, responsible to the public, should be appointed at a very early date, for formulating a scheme for the encouragement and development of the learning of ancient arts, such as music, religious discourses, dramas, architecture, painting and physical culture.

DEWAN'S REPLY: The importance of encouraging the learning of the ancient arts cannot be denied, Mr. Varriar; and a committee, such as you suggest, might be quite good for the purpose. But this will have to wait until money conditions improve. Anyhow, your scheme will be noted.

177. Communal discord in the State.

MR. A. M. JOSEPH (*Municipal Council, Changanachery*) said that it was highly regrettable that communal discord prevailed in the State to a large degree and that the peace and prosperity of the people depended greatly in removing this evil. Representation in the public service was the bone of contention between the various communities in the State. The under-represented communities who formed the majority of the population were constantly agitating for equality of treatment in the matter of entertainment in the public service. It was wrong to characterise this agitation as merely a struggle for official loaves and fishes. It was in fact a struggle on the part of the unrepresented and inadequately represented communities in the State for a just share in the government of their country. It was a struggle for self-government which was compatible with the political condition of Travancore and had its root cause in the inefficiency of the officials taken as a body, their communal bias and partiality. The acts of injustice, inequality and infliction which the unrepresented communities suffered at the hands of some of the officers having patronage in the matter of recruitment to the public service, registry of *pudùval* lands, revenue auctions, grant of agricultural loans, assessment of income tax, etc., were unbearable. Even more grievous was the

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religious disabilities suffered by a section of the people on account of the refusal of permission to erect places of public worship. That was why there was a general clamour among the people for officers of their own communities.

The only remedy for this unhappy state of affairs was to make the public service more efficient by appointing, as far as possible, qualified men from every community, in proportion to its numerical strength. The qualifications required for each post must be permanently fixed, so that recruitment might be made more easily, quickly and without cause for complaints.

It was often contended that communal representation would rende the public service inefficient. If that were so, inefficient men need not be appointed. As between an efficient candidate belonging to an unrepresented community and a more efficient candidate belonging to a well represented community, the former should be preferred. There was no virtue whatever in insisting on superfluous efficiency of an individual as an excuse for overlookir g the claims of a whole community. Far from prejudicing the efficiency of the public service, communal representation would only add to the moral efficiency of the officials. Further, an even distribution of the posts of power to the various communities of the State would promote the efficiency of the various administrative departments, as the members of the different communities would naturally be competing with each other for the better administration of the departments, besides being a check upon each other. It was gratifying that the Government had appointed a committee to study the question of recruitment to the services and to make suitable recommendations. The member hoped that the committee would submit its report at an early date and that the Government would pass orders on the same without delay so as to put a stop to communal discord by the removal of its causes.

Making Government service less attractive by making it less lucrative was another remedy for removing communal discord. Employment under Government should be sought more from a sense of duty and than from a desire for personal gain. Suitable retrenchment should therefore be made in the salaries of officers. As a result of the prevailing economic depression the purchasing power of the rupee had risen. A reduction of 10 per cent. of the salaries of officers would not be felt as a reduction at all. This should therefore be effected immediately. A permanent reduction by another 10 per cent. should also be made of all salaries amounting to Rs. 100 and above in order to make Government service less attractive from a monetary point of view. The savings thus effected could be profitably spent on the agricultural and industrial development of the State thereby affording facilities for the educated youths of the country to earn more by agriculture and industry than by resorting to Government service.

DEWAN'S REPLY : This question, Mr. Joseph, must be settled and Government look to the co-operation of all communities to help them in doing it; and no pains will be spared in the attempt to do so.

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